A

SERMON

At

The *Publick Lecture* in *BOSTON*

Jan. viii. 1729,30.

Upon

The Death of

The Honourable

Samuel Sewall, Esq;

Late

Chief Juſtice of the Circuits

And

One of His Majeſty's Council for the Province

Who

Deceaſed at his Houſe in Boston

on the 1ſt of the ſame Month

and in the 78th Year of his Age.

By Thomas Prince, *M. A.*

One of the Paſtors of the South Church.

Iſa. iii. 1,---3. *For behold, the* LORD, *the* LORD of Hoſts, *doth take away from* Jerusalem *and from* Judah, *The* Judge-- *and the* Prudent, *and the* Ancient --- *and the* Honourable Man --- *and the* Councillor.

BOSTON in *NEW-ENGLAND*:

Printed by *B. Green*, 1730.

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By THOMAS PRINCE, M. A.

Pastor of the South Church.

BOSTON in NEW-ENGLAND:

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"6. Sermon

A Funeral Sermon.

1 Sam. vii. 15—17.

AND Samuel *judged* Israel *all the Days of his Life: And He went from Year to Year in Circuit to* Bethel *and* Gilgal *and* Miſpeh, *and judged* Israel *in all thoſe Places: And his Return was to* Ramah, *for there was his Houſe, and there He judged* Israel, *and there He built an Altar to the* LORD.

I Presume the larger Part of this great Aſſembly are met here this Day, with an Expectation and Deſire to make ſome Improvement, both of the Death and Life of *that honourable and aged Perſon*, who has ſat ſo long among us a great Part of our Beauty and Joy, and whoſe late Deceaſe now puts us into univerſal Mourning. And as I have often tho't that He in many reſpects, both in his Birth, his Education, his Office, Life and Character, reſembled the *Scripture* Samuel: I cou'd not but apply myſelf on this Occaſion, to make a few Reflections on the Words before us; wherein every Hearer ſees a clear Deſcription of our own deceaſed.

And

And here are these four things to be considered,

1. The Person spoken of,
2. His peculiar Office,
3. His faithful Discharge of it,
4. and lastly, His shining Piety.

I. *THE Person spoken of*; and this is Samuel.

Now Samuel, we know, was one of the most eminent and happy of the Judges, which the GOD of *Israel* was pleased to raise up among his People in the early times of their Declension; to save them from Oppression and preserve them in a strict Adherence to the inspired Religion of their Fathers.

His immediate Descent was from *Parents* of exemplary Piety. While many turn'd away to the Superstitious Inventions of the neighbouring Nations; this happy Couple persevered in the zealous Practice and Profession of the pure Religion, as it was reveal'd immediately from GOD Himself.

His *Father* strictly followed his great and pious Leader Joshua in his Resolution, that both He and his House would serve the LORD. He constantly went up with all his Family from his own Habitation in *Ramah* to the Tabernacle and Ark in *Shiloh* at the appointed Seasons: and there He gave his devout attendance to the sacred Institutions of divine appointment; there He presented his publick Sacrifices of Prayer and Praise, and worshipped the LORD.

And his *Mother* will be for ever famous, for the Prayer of Faith whereby she obtained this her first born Son, and for the grateful Sacrifice of Praise wherewith she came and return'd Him freely to the divine Bestower. In a particular manner He was the *Son of her Vows*: For she solemnly resolv'd before she had Him, to give Him up to GOD; And as soon as she weaned Him, she chearfully performed her Promise. She brought Him up to the Temple in *Shiloh*, as the *Ark and Taber-*

Tabernacle are expreſly called in the firſt *Chapter* at the 9th *Verſe*: And there ſhe preſents her Child with her Thank-offering and joyful Song, and reſigns Him to the LORD as long as He lived.

HERE ſhe therefore leaves Him; and Here in his tender Years He is, under the Inſtruction and Care of the High Prieſt ELI, trained up in the Knowledge of the inſpired Writings and in the ſacred Service of the Sanctuary, to which He had been thus devoted. In the 2d *Chapter* at the 11th *Verſe*, 'tis ſaid, that *the Child did miniſter to the* LORD *before* ELI *the Prieſt*: and in the 18th Verſe, again, that SAMUEL *miniſtred before the* LORD, *being a Child.*

In theſe two Places He is called a *Child*, even while He *miniſtred*: He miniſtred *before* or *to* the LORD---To ſignify the pious Inclination and Employment of his tender Age: And He is ſaid to miniſter *before* ELI the Prieſt; which ſeems to intimate, that ELI took Him into his ſpecial Care, kept Him always under his Eye, deſcern'd his Hopefulneſs and delighted in Him. And by the general Air of the ſacred Hiſtory, it ſeems as if there quickly grew a very great and mutual Fondneſs between the venerable Maſter and the young Diſciple. While SAMUEL grows in filial Reverence and Concern to obey and pleaſe the aged Father; ELI alſo grows in a paternal Tenderneſs and Affection for Him.

UNDER the Tuition of this ancient and pious *Miniſter*, who was no doubt Himſelf a learned Man in the Laws of GOD, ſuch a Child as SAMUEL muſt needs improve in Goodneſs. And in *Verſe* 26th we read, that *the Child* SAMUEL *grew on, and was in Favour, both with the* LORD, *and alſo with Men.* As He advanc'd in Years and Knowlege, He muſt therefore alſo have grown in Grace and Wiſdom, even in his early Youth; ſo as to riſe in the Notice and Eſteem of all about Him, as well as to have this diſtinguiſhing Honour done Him as to intimate, that He grew in the Favour of GOD Himſelf.

YEA

YEA to such an eminent Highth of Piety did He quickly rise; that while He was no more than a *Child*, GOD was pleas'd to single Him out above all the Priests and People of ISRAEL, to endue Him with the *Spirit of Prophecy*. And indeed, He seems to be the *youngest Prophet* that ever was in the World.

IT was in a time of far advanc'd Apostacy, when the provoked Spirit of GOD had greatly left them; *the Word of the LORD*, i. e. The Word of Prophecy, was become very *precious*; and there was *no open Vision*, i. e. no known or publick Prophet favoured with Inspirations. In such a Time as this it was, and while *the Child* SAMUEL *ministred to the LORD before* ELI; that *the Word of the LORD was revealed to* SAMUEL, as we have an account in the 3d *Chapter*.

BUT a *Child* — a *Prophet*! — How is it possible that humane Nature in so extreamly light and vain an Age, shou'd in a suitable manner bare the destinguishing Dignity of being a Prophet, above the rest of the World? The great Apostle PAUL, tho' in the hight of manly Power and Wisdom, a full grown Christian, and surrounded with great numbers of inspired Persons, yet represents himself in the utmost danger of being exalted above measure for his abundant Revelations; and to save Him from it, both a *Thorn in the Flesh* was given Him, and a *Messenger from Satan* sent to buffet Him, and keep Him low. But little SAMUEL bares the Dignity alone in so lowly a manner, that He still gets up in the Morning to attend on his inferior Office of opening the Doors of the House of the LORD, and goes on to conceal his Revelations, till ELI obliges Him to discover them. — His *Humility* under them is a far greater Wonder than his having the Spirit of Prophesy.

NONE can be so much prepar'd for the Revelations of the mind of GOD, or Converse with Him, as the most Humble Soul: none so much become or recommend them when they are bestowed: and none are so much

pre-

prepared for ſignal Exaltations. With ſuch the Bleſſed GOD delights to dwell. And no wonder then we read in the three laſt *Verſes* of this third *Chapter*, and the firſt of the next, — That SAMUEL *grew, and the* LORD *was with him, and let none of his Words fall to the Ground: and all* ISRAEL *even from* Dan *to* Beerſheba, *knew that* SAMUEL *was eſtabliſhed to be a Prophet of the* LORD: *and the* LORD *appear'd again in* Shiloh: *for the* LORD *reveal'd Himſelf to* SAMUEL *in* Shiloh, *by the Word of the* LORD: *and the Word of* SAMUEL *came to all* ISRAEL.

AND now it ſeems, we read no more of this growing Youth for above *Twenty* Years, when we find Him cloathed ſuddenly with a *Judicial* Character, and ſome how or other removed from *Shiloh* to *Ramah*. We therefore come to conſider,

II. *THE peculiar Office of a Publick* JUDGE, *wherein the Text deſcribes Him.*

BUT long before He arrives at this, his uncommon Graces muſt be extreamly tried and exerciſed. He muſt bare the Yoke in his early Days: and even while a Youth, it ſeems, as if his own awful Prophecies became a moſt affecting Hiſtory.

FOR now comes on a time of great Affliction and Confuſion in the Land of ISRAEL. The *Philiſtine* Armies came up and killed *Four thouſand Men*: In a ſecond Fight, ſlew *Thirty thouſand Footmen*: The Two Sons of ELI, who had carried the ARK into the Field of Battle, were ſlain: That ſacred Sign of GOD's gracious Covenant and Preſence was taken by their inſulting Enemies: Upon the dreadful Tidings, the *High Prieſt* Himſelf, who was alſo their ſovereign Judge, falls off his Seat and dies: and the ARK OF GOD is carried into the Houſe of *Dagon*.

A moſt dark and diſmal Day was this to ISRAEL: as we have it deſcribed in thoſe moving Colours,

Pſal. lxxviii. 58.—64. *For they provoked Him to Anger with their High Places, and moved Him to Jealouſy with their graven Images: When* GOD *heard this, He was wroth, and greatly abhorred* Israel: *So that he forſook the Tabernacle of* Shiloh, *the Tent which He placed among Men; and delivered his Strength into Captivity, and his Glory into the Enemies hand: He gave his People over alſo to the Sword, and was wroth with his Inheritance: the Fire conſumed their young Men, and their Maidens were not given to Marriage: their Prieſts fell by the Sword, and their Widows* had no Opportunity to make their funeral Lamentations.

Within Eight Months after, indeed, the *Philiſtines* were forced by the diſtinguiſhing Judgments of GOD upon them, to return the Ark to the Borders of Iſrael: But no ſooner was that moſt ſacred Token of the Divine Preſence arrived at *Bethſhemeſh*, than *Fifty thouſand & Seventy* of the People flocking round it from every Quarter, were ſlain, by a Divine Plague, for their irreverent Treatment of it *. And their victorious Enemies ſeeing them ſtill in ill Terms with Heaven, ſeem to

* 1 Sam. vi 19. I am ſenſible, that to ſoften the Hiſtory, both the SYRIAK & ARABAK render it 70 Men and 5 thouſand Men, and BOCHART wou'd have it 70 out of 50 thouſand who were there preſent; becauſe He thinks it not agreable to the Divine Mercy. But the Hebrew words are 70 Men 50 thouſand Men; which both the SEPTUAGINT and the CHALDEE PARAPHRAST retain, and is moſt agreable to what is ſaid in the following verſe, that GOD had ſmitten them with a GREAT SLAUGHTER. And it ſeems ſtrange to me that any Thoughtful Mind ſhou'd make the Objection. For tho' this high Irreverence of GOD might be the Publick, contemporary and laſt Occaſion of this Deſtruction; yet we muſt conſider, that Mankind are commonly if not always ſo guilty and expos'd to the Vengeance of Heaven, that it can't be inconſiſtent with the Divine Mercy, almoſt at any time to bring a Plague among a numerous People which ſhall deſtroy as many & more than thoſe: and it conſiſts with Wiſdom, to chuſe the Time when they have been openly and conjunctly guilty of the ſame Sin, that He might appear to have His dreadful Teſtimony both againſt the Sin it ſelf and the Publick and United Commiſſion of it.

have

have improved their advantage, and extending their Armes, to keep them under sore Oppression for *Twenty* Years.

BUT what became of the Ark, *the* Tabernacle, *and the* Publick Worship, *for this tedious Interval?*

As for the *Ark & Tabernacle*—They were kept asunder all this Time, and a long while after. Upon the great Destruction of the People at *Bethshemesh*, the *Ark* was carried to *Kirjathjearim*, i. e. in English, *the Field of the Wood*, whereof we read in *Psal.* cxxxii. 6. and was in the Tribe of JUDAH, and there it rested. But the *Tabernacle* seem'd to continue all this while at *Shiloh*, which was in the Tribe of EPHRAIM, as we may show hereafter.

AND as for the *Publick Worship* during this *Twenty* Years Oppression, —the Ark and Tabernacle thus remaining separate, the Sanctuary Service seemed to be in a great measure interrupted, neglected and dissolved. And this the more, since 'tis very likely that their jealous and vigilant Oppressors wou'd never suffer them in great numbers to resort together, as all their Males were by their Law obliged three times a Year, at the Tabernacle of the Congregation. By this means Religion further languished, and many more thro' the Arts and influence of the neighbour Nations and their Commerce with them, turned aside to other Worship.

BUT in this long Scene of Trouble, where *was our hopeful* SAMUEL, *and how does he* employ *himself?*

IN this state of publick Dissolution, ELI and his two elder Sons being Dead, and there being little to be done at *Shiloh*; the *Philistines* keeping a watchful eye on that Place of Concourse and on the surviving Family of ELI the late High Priest and Judge; *Shiloh* seems to have lain in a very solitary State and almost deserted: And 'tis therefore likely that SAMUEL either liv'd a retired Life *There*, or rather returned to his paternal Inheritance at *Ramah*.

However, He was neither unconcerned with the lamentable State of Israel, nor unactive in his Endeavours to Restore it. And the Third & Fourth *Verses* of this Seventh *Chapter*, seem to be a brief Epitome of this obscure Part of his rising Life. For there we read, that while the House of Israel were lamenting after the *LORD*; Samuel *spake to all the House of* Israel *saying*; *If ye do return to the LORD with all your Hearts, then put away the strange Gods and* Ashtaroth *from among you, and prepare your Hearts to the LORD and serve Him only; and He will deliver you out of the hand of the* Philistines. By this it seems that either the People, and especially the Chief of Israel repair'd to Samuel for Council; or rather, to prevent the Umbrage of their Enemies, He travelled about from Tribe to Tribe to teach them; Labouring to show them their provoking Sins, to make them sensible that all these Sufferings were Corrections for them, and to bring them on to a general and sincere Repentance and Reformation.

And herein he wrought with *great Success*, as the following *Verse* informs us. For at the *End* of the *Twenty* Years, and when *He* seems to be about *Thirty* Years of Age, they appear prepared to return to the *LORD*. And then upon his Advice we find them in the two following *verses*, gathering together at Mizpeh, their ancient Place of Concourle, that there they might unite in Fasting, Praying and Returning to the GOD of their Fathers: and Then and There 'tis first said, He Judged them.

BUT why did not one of the Princes of the Tribes assume this Office? How came Samuel *invested in it*; when he was neither the Son of such a Publick Ruler, nor a Man of War, nor did his Genius seem to turn so much to the Arts of civil Policy as plain Religion, to the Service of which He had been from his Infancy designed?

For

For the Reſolution of theſe Enquiries, we may conſider; That upon the early notice of the Divine Familiarity with him, the Eyes of ISRAEL muſt needs be turned towards him as their deciſive Oracle: and as they grew in their Knowlege of him, and ſaw more and more of his extraordinary Piety and Wiſdom and Acquaintance with the Mind of GOD, his Authority no doubt increaſed with his Age, and the numbers yearly grew of thoſe who applied to him for his Advice and Judgment, and referr'd their cauſes to his wiſe Deciſion. *Who* cou'd therefore be ſo fit to Judge and Rule them? *Who* cou'd have ſo great Authority and Influence? *In Whom* cou'd they ſo well confide or be united? And therefore now they wiſely and openly receive and honour him as their PUBLICK JUDGE, whom GOD had been ſo ſignally Preparing for this high Imployment.

AND now at this Aſſembly of the Tribes of ISRAEL, the Character of this Great and Pious Man ariſes to the higheſt pitch that we can well conceive. For now it ſeems as if the extraordinary Powers both of a Sovereign *Prophet, Prieſt and Judge*, were on this occaſion united in him: which ſeems to be a ſuperiour Honour beſtow'd on SAMUEL, above all others of the mere Sons of Men, either before or ſince. For, as a *Prophet* intimate with Heaven, he alone declares the Mind of GOD to the attentive People; as their *High Prieſt*, he offers Publick Sacrifice and Prayers for them; and as their *Sovereign Judge*, they all appear to have their Eyes on his Authority and to be intirely ſubject to his Direction. --- Who among the mighty of the Earth may be compared to him!

BUT in what conſiſted this Peculiar Office?

Now the original and chief Intention of it ſeems to be ----*a Publick Saviour of a People either from foreign or domeſtick Oppreſſion.* The firſt occaſion is preciſely given us in *Judg.* ii. 7---19. And the Sum is this, ----"That when the children of ISRAEL forſook the "LORD and followed other Gods of the People round "about them; the Anger of the LORD grew hot againſt

"against them, and He deliver'd them into the hand "of Spoilers that spoiled them, and they were greatly "oppressed: Nevertheless the LORD raised up JUDGES, "which deliver'd them out of the hand of those that "spoiled them: and when He raised up such *Judges*, "then He was with the *Judge*, and deliver'd them "out of the hand of their Enemies all the Days of "the *Judge*: for it repented the LORD, because of "their Groanings by reason of those that oppressed "them and vexed them.

But then there was no necessity, that those *Publick Judges* shou'd be Men of the Sword, or have any hand in the immediate Conduct of their Armies. It was sufficient, that they were Persons of great Reputation & Authority among the People, for Justice, Wisdom, Piety, Integrity and a publick Spirit: in whom their several Tribes could readily unite and trust, and be directed by in weighty Cases both of a foreign and domestick Nature. So the High Priest ELI judged *Israel Forty Years*, even while He remain'd at *Shiloh*, and superintended the Service of the Ark and Tabernacle.

So SAMUEL likewise Judged their Tribes, both before and after SAUL was rais'd to the royal Dignity. And when He first became their *Judge*, He sav'd them, not by Leading out their Armies, or ordering their Battles, which He left to those who were trained to War; But by imploying his great Sway and Authority in wisely directing their civil and religious Affairs at Home, promoting a Reformation among the People, doing what lay in his Power to bring them back and reconcile them to GOD, and improving his Interest in Heaven by offering Sacrifice and earnest Intercessions for them. — *This* is the right Way of *saving* a People both from intestine and foreign Violence: And He that helps to reform them, helps to deliver them.

And then a publick Judge is to go on and persevere in the same great Design of preserving a People from Apostacy,

Apoſtacy, and the natural Conſequence thereof --- Oppreſſion. He is to ſet a bright Example of univerſal Righteouſneſs and Goodneſs; and not only *Do* the things which are Right and Good Himſelf, but likewiſe *See* that others do ſo too: In the moſt publick manner to diſcountenance all Iniquity in every corner of the Land, to encourage Obedience to the Laws of GOD; To be a conſtant Terror to Evil-Doers, and a Joy and Praiſe among the Righteous.

For theſe great Ends is SAMUEL raiſed up to this high Employment, when ISRAEL was brought very low, and had been languiſhing under hard Oppreſſion for their Departure from the GOD of their Fathers.

And now we go on to ſee in the

III. place, *HIS faithful* DISCHARGE *of this ſuperior Office.*

Having Begun an happy Reformation, He was as zealous to Preſerve it. And being own'd their publick Judge, He carefully employ'd his Power, to keep down all Iniquity, and promote a conſtant Reign of Righteouſneſs and Goodneſs thro' the Land.

And here are theſe Three things to be obſerved,

1. *THE great Pains He took for the Publick Good,*
2. *HIS ſtrict Integrity.* And,
3. *HIS ſtedfaſt Perſeverance.*

1. The great Pains He took for the Publick Good. --- *He went from Year to Year in Circuit, to Bethel and* Gilgal *and* Mizpeh, *and judged* ISRAEL *in all thoſe Places: and his Return was to* Ramah, *for there was his Houſe, and there He judged* ISRAEL.

That we may have a clearer View of his Judicial Circuit, I ſhall endeavor a Scripture and brief Deſcription of ISRAEL.

As

AT the Head of the *Mediterranean Sea*, about *Five thousand five hundred* Miles to the *East-north-eastward* from us ---- There lies the Land of CANAAN: Having the Sea on this side, with the *Philistine* Cities bordering on it; and on the East side, the River *Jordan*, issuing out of the Lake of *Gallilee*, called also *Tiberias*, and running down into the Lake of *Sodom*. On the other side *Jordan*, were the Tribes of *Reuben*, *Gad* and *the half of Manasseh*, ranging along to the Northward: and beyond them, MOAB and AMMON Eastward; and Southward MIDIAN and the great ARABIAN WILDERNESS. About the midst of the Land, from *Jordan*, across almost to the Western Sea, lay the Tribe of *Benjamin*: having *Judah* Southward, and *Dan* and *Simeon* to the South-westward: and to the South of these three lay EDOM and EGYPT. On the North of *Benjamin*, lay the Tribes of *Ephraim* and the *other half of Manasseh*, *Issacher*, *Zebulon*, and *Asher* Westward abreast with *Naphthali*, along in their order.

AND, for the *Circuit* of SAMUEL ---

RAMAH now appears to be the Place of his Abode; the reason of which we observed before. But there being several Towns of the same Name, especially one in *Benjamin* and another in *Ephraim*, it has been disputed by Geographers, which of these was the Seat of SAMUEL. However, to me it seems to be decided plainly by Scripture. For this must needs be the same RAMAH, where his Father had his House, as we read in the 1st *Chapter* at the 19th *Verse*, and in the 2d *Chapter*, *Verse* the 11th. In the former Text 'tis said of both his Parents, That they *Return'd and came to their House in* RAMAH: and *who* shou'd heir this House of theirs but their first born SAMUEL? or whither shou'd He repair from *Shiloh* but to the Place of his Kindred from whence He came? Agreable to the same Expression, *HIS Return* is here said to be also *to* RAMAH, *for there was HIS House*: And the Name of the Place is also the same, viz.

Ramatha

Ramatha, in all these Texts, both in the *Hebrew* and *Chaldee* Paraphrast *.

But the RAMAH where SAMUEL's Father dwelt is also expressly called, in the 1st *Chapter* at the 1st *Verse*, RAMATHAIM-ZOPHIM of *Mount Ephraim*. (1) RAMATHAIM -- in the dual Number: i. e. either as Dr. *Lightfoot* renders it, *One* of the Two *Ramahs*; or rather as *Tremelius*, *Junius* and *Malvenda* -- the *Double Ramah*, there being four or five *Ramahs* in the Land of *Israel*, and as *Jerusalem* is called *Jerusalaim*, because it consisted of two Cities joined together. † And (2) *Ramathaim*-ZOPHIM of *Mount Ephraim*; because it was the *Ramah* which was scituate on that Part of *Mount Ephraim* which was called *Zophim*. By which we may see that *Ramatha* and *Ramathaim-Zophim* are the same; and that SAMUEL's *Ramah* was in the Tribe of *Ephraim* ‡.

Now *Zophim* it seems lay *North* of *Jerusalem*, and signifies a *Prospect*. The SYRIACK therefore renders it, --- *The Hill of Prospects*; and the ARABACK -- *The Hill of Discovery*: (B) And Dr. *Lightfoot* tells us, that behind a Valley stretched out from *Zion* northward, the Land swell'd into an Hill at the Place which thence was called ZOPHIM; because from thence there was a Prospect of the Country round about, and especially towards *Jerusalem*, which here 1st appeared to view from that Quarter of *Israel*. Here therefore seems to begin a Region of Hills called ZOPHIM running Northward into the mountainous Tribe

* The *Hebrew* may indeed be read *Armatha*: and so the *Septuagint* Authors seem to have read it: For they render it *Armathaim* in all those Places. (Vid. *Bib. Polig.*) And both *Jerom* and *Eusebius* say, it was the same which the four Evangelists call *Arimathea*, the Dwelling Place of *Joseph*, who begged of *Pilate* the Body of our LORD. (Vide *Reland.*)

† *Malvenda* in Pol Synopt.

‡ And to this both *Suidas* & *Josephus* agree. (Vid. *Reland*)

(B) Bib. Poliglot.

of *Ephraim*; upon one of which ſtood RAMAH, the Abode of SAMUEL.

But this Region rather ſeems to take it's Name from ZUPH or ZOPH one of his own Anceſtors, of whom we read in the ſame Verſe with *Ramathaim-Zophim*, and who is alſo called ZOPHAI in 1 *Chron.* vi. 26. *Junius* and *Tremelius* therefore render it *The Double Ramah of the* ZOPHITES; Becauſe conſiſting of two contiguous Cities and in the Land of the Sons of ZUPH. And agreably we find in the Chapter but one after our Text, that when *Saul* had paſſed thro' the Land of the *Benjamites*, He came to the Land of ZUPH and therein the City where SAMUEL lived; By the 11th. v. that it ſtood upon a Hill, By the 12th, that there was an high Place or great Altar there which was under his Direction; by the 13th and *ſix* following Verſes, that there were therein either two ſeveral Hills or one Part of the ſame aſcending above the other; And by the 16th, that this was *out of* the Land of *Benjamin*.

But the punctual Scituation of RAMAH ſeems to be now uncertain. Some of the Ancients indeed tell us that it lay in the neighbourhood of *Lydda*; and many Moderns imagine it to be the ſame with *Ramola*, a little South-Weſtward of *Lydda* and within a dozen Miles of the Sea. But *Ramola* lies near *North Weſt* from *Jeruſalem*; and the Learned *Reland* alſo ſays is a modern City and in a very plain Country, which is not agreable to the Character of the Seat of SAMUEL. (r) It therefore rather ſeems that RAMAH lay further *Eaſtward* in the Hilly Part of *Ephraim*: and on this account the better ſerved for the yearly Concourſe of the Northern Tribes for Judgment.

FROM hence it ſeems He *Began* his Circuit, and firſt went *Eaſtward*, which is acroſs the Land, to BETHEL.

(r) Vide RELAND De Arimathea, Ramola, Ramathaim-Tzophim, Ramatha, & Regione Thamnitica.

Now

Now BETHEL signifies the *House of the mighty GOD*: and so therefore *Junius* and *Tremelius* here translate it; and think by BETHEL is not here intended the proper Name of a City, but the City *Kirjathjearim*, where was now the House of the Ark of the mighty GOD of JACOB: and that SAMUEL chose this Place, because of the Advantage of the annual Congress of the Tribes of ISRAEL thither, according to the Law in *Exod.* xxiii. 17.

But this is very unlikely: Because the Tabernacle appears to be the Place of these Conventions, where were both the Altars and other Conveniencies for Publick Sacrifice and Entertainment of the Congregation, and where the High Priests with their inferiour Orders constantly reside. And then the Historian plainly here recites the proper Names of the other Cities whither SAMUEL went: and there being a famous City named BETHEL, He must needs intend the Name in the same proper sense as He did the others.

Now, BETHEL was scituate to the West of *Hai*; having a Mountain between them, whereon ABRAHAM pitch'd his Tent and built an Altar, before He went down to *Egypt* *. It lay South of *Shiloh* †, upon a Hill ‡, and was called *Luz* at first: But JACOB having there a Divine Vision, when He fled from the Face of *Esau*; He gave it the Name of BETHEL, i. e. *The House*, or rather *the Place of GOD* (r). There He set up a Stone Pillar for a lasting Memorial of it ‖; and from hence the City became renowned among his Offspring. In the Days of JOSHUA it was the Seat of one of the Kings of *Canaan*, who is reckoned among the Number of those who were smitten by JOSHUA *and the Children of* ISRAEL *: Tho it seems as if the City were not taken till after JOSHUA's Death †.

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* Gen. xii. 8. † Judg. xxi. 19. ‡ Gen. xxxv. 8. Josh. xvi 1. 1 Sam. x ii. 2. and 2 Kings xxiii. 16 (r) Reland. ‖ Gen. xxviii. 19. * Josh. xii 7, 16. † Judg. i. 22. 25.

In *Josh.* xvi. 1. 'Tis said, The Lot of the Sons of *Joseph* fell from *Jordan* by *Jericho* to the Wilderness which goeth up from *Jericho* thro'out Mount Bethel; In *Chap.* xviii. 13, that the Border of *Benjamin* came to the South side of it; and in the 22d Verse, 'tis reckon'd among the Cities allotted to *Benjamin*. But in *Judges* i. 22,-25. we read, that the House of *Joseph* went up and smote it with the Edge of the Sword; and in 1 *Chro.* vii. 28. That it was the Habitation and Possession of the Sons of *Ephraim*.

By this we see that Bethel was a City in the Borders between the Tribes of *Benjamin* and *Ephraim*: And as 'tis likely that the Border-Cities were to be possess'd by those of either neighbouring Tribe that wou'd first go up and take them from the *Canaanites*; the Tribe of *Ephraim* first went up and seized Bethel, and made it theirs.

But by the Scituation of it, about the midst of the Land every way, we see how well it served for the Concourse of the *midland* People, on either side, to Samuel for Judgment.

From hence, He made his further Progress *Eastward* still, to Gilgal.

Now Gilgal was a very famous Place which lay on the East of *Jericho* near *Jordan*. There the *Israelites* first encamped upon their coming out of *Jordan* and entering the Land of *Canaan*, which was on the 10th Day of the first Month, * being *Forty Years* from their leaving *Egypt*. There they set up the Twelve Stones they took from the midst of the River, as a lasting Monument of their passing thro' it on dry Ground †. There on the Day following, all their Males were Circumcised which had been born in the Wilderness for the 40 Years they had been journeying

* Josh. iv. 19. † Verse 20,-24

thro'

thro' it, and the *Reproach of* Egypt *roll'd away*; on which account the Place receiv'd the Name of Gilgal, i. e. *Rolling away* ‡. There on the 14th Day of the ſame Month they firſt kept the Paſſover in the Land of *Canaan*: and by their Uncircumciſion it ſeems as if they had not kept one for *Forty Years* before: ‖ and in *Two* or *Three Days* after, the *Manna* ceaſed *. There they kept their *Camp* for ſeveral Years together †: from thence went out their Armies to fight the *Canaanites*; and thither they returned with Spoils and Victories. ‡

In fine, There the *Tabernacle* reſted till the Land was for the moſt part conquer'd and divided, when 'twas reared up at *Shiloh* ‖ in the Tribe of *Ephraim*. However Gilgal yet appears in the Days of Samuel, to be a Place of great Reſort for publick Sacrifice and Worſhip; * which Samuel therefore choſe to aſſemble the People to, when He publickly inveſted *Saul* with the Royal Dignity †. And by the Scituation of it on the Eaſtern Borders of the Land of *Canaan*, it appears to be a Place convenient for the Tribes of Israel on the other ſide of *Jordan* to repair for Judgment.

From hence He ſeems to have turn'd about and travelled *Weſtward*, acroſs the Land, to Mizpeh

Now Mizpeh ſignifies an *High Place* or Place of *Speculation*: By which we may ſuppoſe it on a high Hill of a very fair Proſpect round it: And of ſeveral mentioned in Scripture, there are Two eſpecially remarkable.

The firſt in *Gilead* beyond *Jordan* and in the Tribe of *Gad*; where *Laban* overtaking *Jacob*, they ſet up a Pile of Stones as as a publick Witneſs of the League

‡ Joſh v. 9. ‖ Exod. xii. 43, — 49. * Joſh. v. 10—12.
† For 5 or 6 at leaſt, Joſh. xiv. 6, — 15. ‡ Joſh. x.
‖ Joſh xviii. 1. * 1 Sam. xiii. 4, 7 — 12. & xv. 12, — 33.
† 1 Sam. x. 8. & xi. 14, 15.

between them. *Gen.* xxxi. 49. Here the *Iſraelites* aſſembled themſelves together and encamped againſt the *Ammonites*, who dwelt on their Eaſtern Borders, *Judg.* x. 17. And here they made *Jeptha* their Head and Judge, who had his Reſidence in the ſame City, *Judg.* xi. 8, — 11, and 34.

But the moſt famous Mizpeh ſeems to be on the Weſtern Border of *Benjamin* and *Judah*. And it being a Border-City may poſſibly be aſcribed to them both; As in *Judges* xv. 38. & xviii. 36. It lay in a Place convenient for the General Aſſembly both of theſe and of the other Tribes; and has been renowned for their frequent Congreſs on great Occaſions. For there they gathered together as one Man before the LORD, to go up againſt the *Benjamites* of *Gibeah*, Judges xx. 1. Thither Samuel alſo called them, when He brought them to a Publick Reformation, and entered on his Judicial Office, as we obſerved before: and there He again aſſembled them, to find out by Lot the Man whom GOD would have to be their *King*; and *Saul* being diſcovered was there firſt Proclaimed. 1 *Sam.* x. 17—24.

Hither Samuel made his yearly Journies to Judge them: and by the Situation of the Place between *Jeruſalem* and the *Sea*, it appears to lie convenient for the Concourſe of the *South-weſtern* People of Israel to meet Him.

And thus having viſited the principal Cities which were then in the Land; He finiſhed his Circuit, and returned to Ramah: *For there was his Houſe*: And yet even *there*, He did not give up Himſelf to an indolent or ſupine Life; But *there* He ſtill continued to receive their Appeals and *Judge* them.

Thus He ſeems to have Choſen the moſt convenient Cities, for the eaſier Confluence of the People to Him, from every Quarter. He minded not his own Advantage or Eaſe ſo much as theirs; and leaſt they ſhould

should lose too much Expence or Time in coming to his House at *Ramah*, He travels about, and carries them Publick Justice. And herein he neither regarded the Inclemencies of the Weather, nor Inconvenience of Inns or Roads in those Hilly Countries, nor spared his Pains for the Good of the People.

To all these Places He constantly went, and Judged them. The *Syriak* seems well to render it --- *He judged* ISRAEL *and all those Regions*, i. e. not only those principal Cities, but all the Countries round them. In them He exercised his Judicial Power for the Publick Intereſt: In them He yearly held his Courts of Justice: And there He received their Appeals from the Inferiour Judges, He patiently heard their Pleas, and decided their Controversies. There He also doubtless enquired into the *Manners* of the People round about: He restrained and corrected the Vicious, He gave forth righteous Decisions: And in them He always displayed his superiour Wisdom, Goodness, Equity, and strict regard to the Good of the Publick and the Laws of GOD.

AND to all these Places He went in Circuit *from Year to Year*, or at least so long as his Age permitted, and never allowed his own Affairs to hinder Him.

2. WE are now to observe *his strict Integrity*.

FOR tho' this be not so expresly mentioned in the *Text*, it is plainly couched and implied. For the Words must needs be meant as an historical Recommendation of Him in the exemplary Character of a Public Judge; and his *Uprightness* is also intimated in the great Pains He took and the Fatigues He endured, in the Execution of this high Office: The like to which we read not of any other Judge before Him.

BUT to illustrate this, I shall only cite --- That most open and solemn *Appeal* He made both to GOD Himself

Himſelf and the whole Congregation of ISRAEL in *Gilgal*, with the united Voice of all the Tribes in his Applauſe; when He was much advanc'd in Years, and was laying down a great Part of the weight of Government, upon SAUL's Acceſſion to the Kingdom, 1 Sam. xii. 1,---5. *And* SAMUEL *ſaid to all* ISRAEL ---" *Behold, I have hearkned to your voice in all that ye ſaid* " *unto me, and have made a King over you: And now* " *behold, the King walks before you, and I am old* " *and grey-headed; and behold my Sons are with you,* " *and I have walk'd before you from my Childhood* " *to this Day: Behold, Here I am; witneſs againſt* " *me before the* LORD, *and before his* ANOINTED: " *Whoſe Ox have I taken? or whoſe Aſs have I taken?* " *or whom have I defrauded? whom have I oppreſſed?* " *or of whoſe hand have I received a Bribe to blind* " *mine Eyes therewith? and I will reſtore it to you*". And they ſaid; *Thou haſt not defrauded, neither haſt Thou taken ought of any man's hand.* And He ſaid to them, " *The* LORD *is Witneſs againſt you, and* " *his* ANOINTED *is Witneſs this Day, that ye have* " *not found ought in my hand*": And they anſwered, *He is Witneſs.*

How free and open, how unanimous and ſtrong is this repeated Publick Teſtimony of all the Tribes of ISRAEL, to SAMUEL's perfect *Uprightneſs* thro'out his whole and long Adminiſtration!

BUT,

2. WE muſt now obſerve *His ſtedfaſt Perſeverance* in this laborious Office.---*And* SAMUEL *judged* ISRAEL *all the Days of his Life.*

IN *Chap.* viii. 1. He is ſaid to be *Old*, before He called his *Sons* to help Him in the Judicial Office. Now a Man can ſcarce be ſtiled *Old* till he be *Sixty Years* of Age: nor can we well ſuppoſe his *Sons* were grown to a ſufficient Gravity and Wiſdom for ſuch a weighty, ſerious and ſuperior Employment, till they were arriv'd at *Forty*; which will alſo raiſe their *Father* to at leaſt *Three-ſcore Years.*

SOME-

SOMETIME after, when the Elders of ISRAEL gathered themſelves together and came to ask Him for a King, they began their Speech with ſaying, *Behold, Thou art old,* &c. which it was not likely they would ſay to SAMUEL's Face unleſs his Age were far advanc'd indeed, and his natural Powers of Judging or at leaſt of *Travelling* were very viſibly declined thro' Age; and therefore was alleged as one great Reaſon of their asking for a King to Judge them.

AND after this at SAUL's eſtabliſhment at *Gilgal*, SAMUEL ſays of Himſelf, in *Chap.* xii. 2. *Behold I am old and grey-headed,* &c. And yet it ſeems He ſtill went on in this great Employment to the Day of his Death, which was many Years, ſome think *fifteen* or *ſixteen* after; and from *Acts* xiii. 20, 21. compared with the Hiſtory of the Judges, that in the whole He judged ISRAEL for *Forty Years.*

WITH his *hoary Head*, to be ſure, He ſat on the *Judgment Seat*: He *There* deſir'd to ſpend his Life in the Publick Service. And *There*--- what a pleaſing Reverence muſt ſtrike the Soul, to ſee this great and aged Man, with the flowing and ſilver Locks of his unſhaven Head, as He had been a pure *Nazarite* from the Birth, and his Face grown ſhining with Maturity of Sanctity and Wiſdom! Even his humble Mind could not but know the Veneration of the People for Him, their Delight to ſee Him, and that his meer Appearance in their Aſſemblies cou'd not but raiſe their Minds into an Eſteem of Piety.

BUT how could He Judge ISRAEL *all the Days of his Life, when* SAUL *was made their King to Rule and Judge them?*

To this I anſwer--- That the Heads of ISRAEL ſeem to ask for a King to Judge them, not to lay SAMUEL by while He was capable to diſcharge the Office, nor indeed ever to ſupply his Place in the Courts of Judicature; But partly to relieve Him of the Burthen of Civil Government, as He grew thro'

Age unable, and partly to head their Armies: tho' chiefly indeed, from a weak Affectation of worldly Pomp and Grandeur, which they liked better than the plain and ſimple way of Government they had been uſed to, that they might have one among them in the Power, State and Splendor of a King, like the Kings of other Nations. *Chap.* viii. 11,---20.

SAUL was therefore chiefly employed in martial Affairs all his Days. And beſides He knew that SAMUEL had a vaſtly greater Skill in civil Matters, the People were entirely ſatisfied with SAMUEL's Preſidence in their Courts of Juſtice: and SAUL cou'd never preſume to controul ſo divine a Perſon, to interfere with Him, or deprive the People of ſo great a Benefit. And even SAUL Himſelf in the Highth of Power appears afraid of the more awful Prophet: and SAMUEL on all Occaſions appears ſuperior to Him when they come together. For SAMUEL more than once ſeverely reproves and threatens Him: He alſo ſent the King to deſtroy *Amalek*; and when SAUL had ſpared *Agag*, contrary to the Law of GOD, *Samuel* went to SAUL, brought Him to confeſs his Sin, to ask even SAMUEL's Pardon, and to intreat of SAMUEL to honour Him before the People with his Preſence: And then SAMUEL commands King *Agag* to be brought before Him, ſlew Him before SAUL's Eyes, and returned to his Houſe at *Ramah*, Chap. xiii. and xv.

SAMUEL therefore ſtill retains his great Authority, eſpecially in *civil Matters*, and continues in the Exerciſe thereof till ſometime before his Death, when He took his final Leave of SAUL; and then ſeems to be grown too Old to go the Circuits, and retires to his Houſe at *Ramah*. However, *There*, no doubt He ſtill employ'd his remaining Life in Judging all that repaired to Him, till He wholly reſigned the publick Buſineſs, and compos'd Himſelf to Die.

But we muſt haſten to conſider

IV. and

IV. and lastly, *His setting* PIETY.---" *And His* " *Return was to* RAMAH, *for there was his House,* " *and there He Judged* ISRAEL; *and there* HE " BUILT AN ALTAR TO THE LORD.

THIS latter Clause, at the first view indeed, may only seem an Instance of his Family Religion: But when we come to enquire into the Use of ALTARS, we shall clearly see it reaches to every Branch of Piety.

Now there were *Three sorts* of ALTARS mentioned in Scripture (1) An *Altar* of WITNESS --- As was the Altar built on the Eastern side of *Jordan* by the *Two Tribes and half* there seated, upon their Parting from the other and Returning to their Possessions, *Josh.* xxii. 10,---34. But this was a mere Monument of Piety, as *Deodate* terms it: And one wou'd think, without either *Grates* to support the Offerings or *Air-Vents* to fan the Fire, as the other had. (2) An *Altar* of INCENSE, which was order'd to be overlaid with pure Gold, and made only for the Burning of the sweetest Spice and Frankincense, every Morning and Evening, in the Holy Place of the *Tabernacle* and *Temple*; and was peculiar to them, *Exod.* xxx. 1,---10, 34,---*e.* and xxxvii. 25,---*e.* (3) And lastly, An *Altar* for SACRIFICE: which was this of SAMUEL's as we may see in the 9th *Chapter* of this History.

THO' *Cain* and *Abel* brought their Offerings to the LORD; yet NOAH was the first we read of who built an *Altar*, and this for Sacrifice; which was upon his coming out of the Ark on Mount *Ararat*, at the ceasing of the Deluge, *Gen.* viii. 20. The next was ABRAHAM, who built *Four* Altars at so many several Places in the Land of CANAAN: And then *Isaac*, *Jacob*, *Moses*, *Joshua*, *Gideon*, *Manoah*, and the *Eleven Tribes*, in others: And now comes SAMUEL, and builds an Altar to the LORD at *Ramah*.

THE *Use* of this kind of Altars, was for Offering *Sacrifice*, both of *Atonement* and *Thanksgiving*: and their *Design* was to show the Necessity of Satisfaction

to be made to the Juſtice of GOD for the Sins of Men; in order to obtain Peace and Favour with Him; and to lead the Mind to the great *Sacrifice* of CHRIST, as the only ſufficient Purchaſe of every Mercy.

A Sacrifice of *Atonement* was for the Expiation of Sin, for averting the Anger and Judgments of GOD both felt and feared, and for obtaining his Favour and Bleſſing. So JACOB offered Sacrifice, on Mount *Gilead*, as He was going to meet his Brother ESAU; * and at *Beerſheba*, as He was going down to ÆGYPT †. So GIDEON built an Altar in *Ophra*, and offered Sacrifice for Deliverance from the *Midianites* ‡. So the ELEVEN TRIBES at *Shiloh*, for Succeſs againſt the *Benjamites* ||. And ſo SAMUEL at *Mizpeh*, in the Beginning of the War with the *Philiſtines*, as we have obſerv'd before.

AND a Sacrifice of *Joy and Praiſe*, --- To expreſs their Thankfulneſs to GOD for Mercies, and to give Him publickly the Glory of them. So NOAH --- for his Deliverance from a Twelve Month's univerſal Flood: And ſo ABRAHAM *, ISAAC †, JACOB ‡, and MANOAH ||, built their Altars, upon the deſtinguiſhing Appearances of GOD to them: So MOSES for the Victory over the *Amalakites* at *Rephedim* *: And JOSHUA upon his Entrance into the Land of *Canaan* †.

IN fine, Both ABRAHAM built an Altar on a Mountain between *Hai* and *Bethel* ‡; JACOB, at *Shalem* ||; and MOSES, under *Sinai* *, where they ſeverally pitch'd their Tents, as a conſtant Means of Religious Worſhip, both in Sacrifices of Expiation and Thanksgiving.

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* Gen. xxxi. 54. † Gen. xlvi. 1. ‡ Judges vi. 24, --26.
|| Judges xx. 26. * Gen. xii. 7 & xiii. 18. † Gen. xxvi. 23, --25. ‡ Gen. xxxv 1, --7 || Judges xiii. 20.
* Exod. xvii. 15 16. † Joſh. viii. 30, 31. ‡ Gen xii. 8.
|| Gen. xxxiii. 18, — 20. * Exod. xxiv. 4, — 6

SAMUEL'S

SAMUEL's *Altar* then, was a continual Inſtrument both of Family and Publick Worſhip, and a ſtanding Sign of his eminent Devotion --- That He took Care to Live in good Terms with GOD, to implore Him conſtantly for needful Favours, and to return Him grateful Praiſes for the Beſtowment of them.

BUT when SAMUEL had wreſted *Iſrael* out of the oppreſſive Hands of the *Philiſtines* --- *Why did He not reſtore the* ARK *to the* TABERNACLE *at* Shiloh? *Why did He not himſelf return to that ſacred Place and Service, according to his early Dedication? Why did He not attend the Worſhip there as well as* ELI, *who* Judged ISRAEL *notwithſtanding? Or, tho' He liv'd at* Ramah, *Why did He not from time to time repair to the* Altar *before the* Sanctuary, *according to the Law in*, Exod. xxix. 36,---*e.* & Deut. xii. 17,---27?

Now the *Reaſons* of this Conduct may be ſuch as theſe ---

IN *Pſalm* lxxviii. 60. We read, that upon the ARK's being carried from *Shiloh* by the *Sons* of ELI, the LORD *forſook the* TABERNACLE *of* Shiloh; v. 67, that *He refuſed the* Tabernacle *of* Joſeph, *and choſe not the Tribe of* Ephraim; and v. 68, *but choſe the Tribe of* JUDAH, *the Mount* ZION *which He loved*. This might well be reveal'd to SAMUEL, and He in time communicate the ſame to DAVID, who it ſeems were very intimate and agreed together about the ſeveral *Orders* of the *Prieſts* and *Levites* in the *Houſe of GOD* †. And this might be one great Reaſon why as ſoon as DAVID came to the Throne of *Iſrael*, the very firſt thing He did was to take *Jeruſalem* from the *Jebuſites* and diſpoſſeſs them of Mount ZION; and when He had fortified and adorn'd the Mountain, He remov'd the ARK into a Tabernacle He had there prepared for it.

† 1 Sam. xiii. 14. xv. 28. xvi. 1, 13. compar'd with Chap. xix. 18 —— 24, and 1 Chr. ix. 10, —— 22, &c.

How-

However, It ſeems that by a *Divine Interpoſition*, the *Ark* and *Tabernacle* of Moſes were never allowed to come together in SAMUEL's Days.

For the ARK remain'd at *Kirjathjearim*, unleſs when 'twas carried to the Army on ſome Occaſions, and then returned thither, till King DAVID tranſlated it to *Zion*. And the TABERNACLE ſeem'd to reſt at *Shiloh*, to the Reign of SAUL; who 'tis likely, that both the Tabernacle and Conventions of the People might be nearer to Him, ordered it with ELI's Family, "to NOB, in his own Tribe of *Benjamin*: As "'tis probable that JOSHUA for the ſame Reaſon, re"moved it before, from *Gilgal* to *Shiloh* in his Tribe "of *Ephraim*." (*a. j.*) But on the Ruin of NOB by SAUL, even before SAMUEL died, the *Tabernacle* ſeems to be ſent to GIBEON in the ſame Tribe, where it reſted to the Reign of DAVID. For when He had tranſported the ARK to *Zion*, and *left* ASAPH *with his Brethren to ſerve before it conſtantly as every Day's Work required*; He at the ſame time *left* ZADOK *the Prieſt with his Brethren the Prieſts, before the* TABERNACLE *of the* LORD *at* GIBEON, *to offer burnt Offerings to the* LORD *on the Altar of the burnt Offering continually, Morning and Evening, and to do according to all that was written in the Law of the* LORD, &c: ‡ And *Here* it ſtill continued as the moſt publick Seat of Sacrifice and Worſhip, under ZADOK, ‖ till King SOLOMON removed IT with all it's Veſſels, as well as the ARK, into the TEMPLE *. And thus at length they met together in the ſame Houſe, in about *One hundred and thirty Years* from their Separation.

BUT to Return --- In ſuch a diſſolved State of the Sanctuary Worſhip, SAMUEL ſeems to have a ſpecial, divine Allowance, both to leave the Tabernacle-Service, and to apply Himſelf intirely to *Judge & Go-*

(*a. j.*) Mr. *Jackſon* on 1 Sam. xxi. 1. ‡ 1 Chron. xvi. 37, --- 42. ‖ 1 Kings iii. 4. compar'd with 2 Chron. i. 3, --- 6. * 1 Kings viii. 1, --- 4. and 2 Chro. v. 5.

vern-

vern Iſrael, grown much more large and populous than in Eli's Days, and required the whole of his Strength and Time --- as alſo to Reſide at RAMAH as a proper Place, and there to *Build an Altar* ----- ready at hand upon all Occaſions.

UNDER this head of *Piety*, we might here obſerve, His high Regard for the Publick Worſhip, his Dependance on the Great GOD for the Conduct and Succeſs of his Affairs, his conſtant ſolemn Applications to HIM, and his Gratefull Care to return HIM all the Glory --- of which this ALTAR was a continual Witneſs.

BUT of all theſe I ſhall only ſingle out *One* Inſtance--- which was his *Eminence for the* Spirit *and* Duty *of PRAYER*.--- He delighted in it; He ſet much by it; He profeſs'd and practic'd it in the moſt open manner.

WHEN He firſt directs the Tribes to Aſſemble, He does it in ſuch Terms as theſe ---*Gather all* Iſrael *to* Mizpeh, *and* I WILL PRAY FOR YOU *to the LORD*. When they were met together, He turns the Day into a Day of *Prayer and Faſting*: And no doubt He led and bore a chief Part in the Publick Supplications of that vaſt Aſſembly. And when the Day was over, and the Lords of the *Philiſtines* came up againſt them; *the Children of* Iſrael *were afraid --- and ſaid to* SAMUEL --- *Ceaſe not to* CRY *to the* LORD *our* GOD *for us, that He will ſave us*, &c.--- They had a greater Confidence in the earneſt Prayers of SAMUEL, than in all their Forces.

AND we quickly ſee their mighty Efficacy. For the Hiſtory goes on to tell us --- That SAMUEL *took a ſucking Lamb, and offered it for a Burnt Offering wholly to the LORD; and* SAMUEL *Cried to the* LORD *for Iſrael, and the* LORD *heard Him--- and thundred with a great Thunder on that Day upon the* Philiſtines *and diſcomfited them, and they were ſmitten before* Iſrael. And then to aſcribe the Honour

of

of all to GOD, He ſets up There a Pillar of Stone, and calls it *EBENEZER*, ſaying, *Hitherto hath the LORD helped us* --- as a laſting and publick Monument of Praiſe to the GOD of *Iſrael*. And upon this we read --- *That the* Philiſtines *were ſubdued, and they came no more into the Coaſts of* Iſrael: *And the hand of the LORD was againſt the* Philiſtines *all the Days of* SAMUEL: *and the Cities which the* Philiſtines *had taken from* Iſrael *were reſtored*, &c. Chap. vii.

WHAT a great Bleſſing was this one Man, by his earneſt Interceſſions, to that whole People! Of which they were all ſo ſenſible that in a Time of the moſt fearful Tokens of the Divine Diſpleaſure, they apply to Him as their powerfull Advocate with Heaven; Chap. xii. 19. *And all the People ſaid to* SAMUEL, *Pray for thy Servants to the LORD thy GOD that we Die not*, &c. To which He nobly Anſwers, *ver.* 23.---*GOD forbid that I ſhould Sin againſt the LORD, in ceaſing to Pray for you*, &c. His extraordinary Prevalence in Prayer, was therefore after celebrated in ſuch Terms as theſe, Pſal. xcix. 6. Moſes *and* Aaron *among his Prieſts; and* SAMUEL *among them that Call upon his Name: They called on the LORD, and He anſwered them.* And in *Jer.* xv. 1. SAMUEL is join'd with MOSES, as Two of the moſt prevailing Men in Prayer with GOD, that ever were, to ſave a ſinful People.

I might alſo mention ſeveral other Inſtances of his excelling Virtues, and the ſignal Honours done Him both by GOD and *Iſrael*; But the time wou'd fail me --- I ſhall only ſay, --- That far from Ruling in an Imperious manner, Behold his great *Indulgence*, as a tender Father, even to the diſpleaſing Humours of the People. Chap. xii. 1. *And* SAMUEL *ſaid to all* Iſrael; *Behold, I have hearkened to your Voice in all that ye ſaid to me*, &c. And yet what a mixture of *Majeſty* was there in his Adminiſtration? For when for a private Reaſon, He went to Sacrifice at *Bethlehem*, we read

read in Chap. xvi. 4. *The elders of the Town trembled at his coming.* The Son of *Sirach* well obſerves, Chap. xlvi. 14. *By the* LAW *of the LORD He Judged the Congregation.* And the Apoſtle PAUL inrolls Him among the *Prime Examples* of *Faith* & *Righteouſneſs.*

But we muſt come to obſerve, That at length this great and aged Pattern of Integrity and a Publick Spirit, of Zeal for GOD, and the Cauſe of Piety --- Reſigns his Life --- But he dies in the midſt of univerſal Lamentations. The Tydings quickly fly all over the Land, and ſtrike every Heart with Grief. The Tribes are all in motion, to ſee his laſt Remains, and attend them to the Grave. And perhaps there never was ſo great a *Funeral* in the World as SAMUEL's For of Him alone of all the *Judges* and *Kings* of ISRAEL, we read in 1 *Sam.* xxv. 1. That when He *Died*, ALL THE ISRAELITES *were Gathered together, and Lamented, and Buried Him in his Houſe at* RAMAH. And both his Death and their univerſal Confluence and Mourning at his Funeral are remark'd again in Chap. xxviii. 3. *Now* SAMUEL *was Dead, and* ALL ISRAEL *had Lamented Him, and Buried Him in* Ramah, *even in his own City.*

NOR their having a KING, nor SAMUEL's advanced Years, nor his Decays of Nature prevented their extraordinary Sorrow. But they mourn the Loſs of a PUBLICK FATHER, who greatly Loved them, had ſpent his Life to ſerve them, and from the Days of his Youth had aroſe and ſhone an admir'd Example of Piety, Juſtice, Goodneſs, and every Publick Virtue that cou'd make a People Eaſy and Happy; and a whole Nation aſſembles to unite in Mourning, and take their Leave at his Grave.

AND thus ----- I have endeavour'd ſome Deſcription of the extraordinary Life and Virtues of this ancient and moſt venerable *Judge* of ISRAEL. They are recorded in the ſacred Volumns for the Admiration of every Age. Which puts me in mind of what the

Learned *Reland* tells from *Jerom*, of the diſtinguiſhing Honours paid to SAMUEL by the *Chriſtian Greeks* and *Romans* above *Fourteen Hundred* Years after his Death. For it ſeems, ARCADIUS a *Chriſtian Emperor* of the *Eaſt* *, tranſported SAMUEL's *Bones* from *Ramah* into *Thrace*: And as they were carried along, the People receiv'd them with ſo great a Joy, as if they had ſeen the Prophet preſent and alive among them; And the whole Land from *Canaan* to *Chalcedon* on the Shoar of the *Boſphorus* over againſt *Byzantium*, which was about a *Thouſand* Miles, ſeem'd to be cover'd with continued Crouds of People, with one Voice ringing forth aloud the Praiſe of our GREAT REDEEMER, whoſe lively Type and faithful Servant SAMUEL was †.

AND a Part of his Life, as the Time allow'd, has now been ſet before us, that *We* might alſo in this diſtant Place and Age admire the Grace of GOD in CHRIST which beſtows ſuch Gifts and Honours on the Sons of Men, and that we may be mov'd to aſpire after them.

AND for the ſame Reaſon as He firſt raiſed up SAMUEL, and then deſcrib'd Him in perpetual Records; He is pleaſed ſtill in ſucceſſive Ages, to raiſe up others in their meaſures like Him; that He might give his People of every Generation a viſible Evidence of what He is willing as well as able to do, and a living Example to charm them with the Beauty of Piety.

IT would therefore be to conceal his Grace, and with-hold his Honour; not to obſerve the ſame kind of his Goodneſs among our ſelves, nor Praiſe Him for it.

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* Who reigned about 400 Years after the Birth of CHRIST.

† Et tanta Lætitia, quaſi præſentem viventemque Prophetam cernerent, ſuſceperunt, ut de PALESTINA uſque CHALCEDONEM junger enter Populorum Examina, & in CHRISTI Laudes una voce reſonarent,

HEREIN,

HERE IN, Let us then admire the eminent Gifts & Graces of GOD, which have for so many Lustres of Years appeared in *His late deceased Servant*: Let our Minds rise up to the bounteous AUTHOR: Let us gratefully return Him the whole Glory of them: And let us now review them, that we may see our past Advantage, and mourn our present Loss, and be mov'd to trace his bright Example.

LET the very CHILDREN first come along with me, and look thro' the Glass of his Life, and see his *Early Piety*. Look O Children, and see, How quiet and modest our Young *Samuel* sits at the Feet of his pious *Parents*; how full of Reverence and Affection to them, how ready and dutiful in all his Carriage: and how full of the Fear of GOD, how afraid of sinning against Him, how careful to read the *Scriptures*, and to Pray in Secret in his early Days!

LOOK into the *School*, and see, How submissively He behaves Himself; how full of Veneration and Love to his *Master* *, how mindful of every Instruction, how diligent in Learning his Books and improving in Knowlege: behold how pleas'd his *Master* is to observe it, and how greatly loves Him. There you may see the hopefull Bloom of his future Usefulness: And do you O Children, Learn to follow Him.

LET the RISING YOUTH now view Him in his growing Endowments. How carefull He is of preserving his Purity, Innocence and unblemished Character,

* The Reverend and Aged Mr. THOMAS PARKER, Pastor of the Church in Newbury: Who was a Person of Great Learning, and so zealous for the Propagation of it, that with his Ministerial Office, He kept a Grammar School in his House as long as He liv'd, which was till He was about Fourscore and two Years old, even many Years after He lost the Sight of his Eyes; and would bring up Children for nothing, provided their Parents or Guardians would go on and send them to College. He was Seventy Years of Age when our young Scholar was under his Care, who would always mention Him with extraordinary Reverence and Affection.

both in the Town, School, College, and every Company. See how He aſpires after higher Degrees of Piety: how He inclines his Ear to Wiſdom, and applies his Heart to Underſtanding; How he cries after Knowledge, ſeeks her as Silver, and ſearches for her as for hidden Treaſure; and how He more & more underſtands the Fear of the LORD, finds more and more of the Knowledge of GOD, and grows in Wiſdom.

See, How He carefully ſhuns the Society of the Vain and Frothy; How He eſteems and honours the Pious and Learned, how He values their Love and gets into their familiar Acquaintance; how He conſtantly keeps and delights in their Company; how He daily grows in their Eſteem and Affection; and how He improves in every kind of Accompliſhment to appear on the publick Stage with *Honour* and *Do Good* in the World.

And now, Let us All lift up our Eyes and behold, with what Approbation and Pleaſure The GOD of Heaven looks down upon Him in all his lovely Advances of Life; And how the kind Decrees brake forth and ſhow what He has a mind to do for the Youth that Honours Him.

Tho' at firſt deſign'd and trained up for the Service of the *Chriſtian Tabernacle*; yet being by the call of Providence diverted from it, He is put into the early Poſſeſſion of *ſecular Wealth and Dignity*: Nor this as into a Snare to ruin his Soul, or make an empty ſhow in the World; but as into a larger Sphere and Power of employing his Talents for the Glory of GOD, and the Advantage of *Men*.

Being in a great Meaſure adorn'd with the early Endowments of Samuel, eſpecially cordial Love to his Country, eminent Knowledge of the Laws of GOD, Zeal to obſerve them, and promote their Obſervance in others, Humility, Prudence and a blameleſs Life; He is about the ſame Age, advanced by Heaven and the

the Choice of the People, as *He*, to be a Principal *Councillour, Judge and Ruler* among them *.

And now, Let us ſee how He riſes and moves in this exalted Orb: How his humble Mind remains the ſame, and therein ſhows it ſelf ſuperior to ſublunary Greatneſs; but his Piety, Goodneſs and Wiſdom, not only continue but grow, until He gains a deſtinguiſhing *Crown of Glory*, as the wiſe Man ſtyles it, to his Hoary Head, in the Courſe of Righteouſneſs.

Let us look into the Council Chamber; and ſee his great Concern for the Honour of GOD; the Reputation of *Government*; and the Welfare of his *Country*, in their continued Liberty, Learning, Peace, good Order, Religion; and eſpecially their perpetual *Adherence* to the inſpired *Scriptures*, as the perfect Rule of Faith, of Life and Worſhip, and the *Fundamental Purpoſe* of *this Plantation*. --And *there*, behold his Thoughtfulneſs, Moderation, Prudence, Caution, Faithfulneſs, and Zeal and Courage on proper Occaſions, tho' his Conſtitution chiefly inclin'd Him to great Gentleneſs.

"As He goes out to the Gate thro' the City, "when He prepares his Seat in the Street, both the "young and the aged ariſe and ſtand up. He puts on "Righteouſneſs and it cloaths Him: His Judgment is "as a Robe and Diadem. He is Eyes to the Blind, and "Feet to the Lame: a Father to the Poor, --- to the "Poor *Indians* I might eſpecially ſay, for whom He "has the tendereſt Compaſſions; and the Cauſe which He "knows not He ſearches out: He brakes the Jaws of "the Wicked, and plucks the Spoil out of their Teeth.

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* It may be obſerved that the GOVERNOUR & ASSISTANTS under our former Charter were our Superior Judges: And He was choſen ASSISTANT in 1684, when He was in the 33d Year of his Age.

Let

Let us enter into the Courts of Justice; and see Him solemn, patient, grave and fixed in his Attachment to the Laws of GOD; a Terror to the Children of *Belial*; Defending the Poor and the Fatherless, doing Justice to the afflicted and needy; delivering the Poor and the needy, and ridding them out of the Hand of the Wicked. And while with an awful Brow He condemns the flagitious Criminal to Bodily Pains; his Bowels yearn, and his Lips speak Life to the precious Soul.

See how his Appearance raises in every Mind an Expectation of Justice: and his snowy Locks like Samuel's adorn the Bench, attract every Eye to look on the more venerable Face they Crown, and make us wish his Place might never miss Him.

Let us go into the Religious Assemblies; and there we see his Seat constantly filled, with the *Bible* before Him to try every Doctrine. See how He admires and delights in the Beauty of every Divine Institution. And there let us view and be like Him, in his reverent and careful Attention, his humble and devout Behaviour, and the gentle Fervour of his pious Soul within raising up a silent Light in his Countenance.

Let us visit his Family; and there behold the strict and still Religion, the grave and comely Order. How every *Sabbath* is kept from Evening to Evening in a sacred manner; and every Day Morning and Evening the *Scriptures* read, and his *Prayers* with his Household go up as Incense to Heaven. How He instructs and councils those under his Care, and makes them easy and wise together. How free his *Table* to the learned and pious; How welcome is every *Minister* as an Ambassador of CHRIST; every *Scholar* treated with learned and entertaining Conversation, especially on the Holy Scriptures in their Originals; every *Comer* with Freedom and Courtesy; and every *Poor* with wise Advice and Alms.

Let

Let us follow Him into Every Place & Company, and there admire and imitate the ſame continual Vein of unaffected Piety, of condeſcending Kindneſs, of innocent and decent Alacrity; and of ſuch engaging Meekneſs and Freedom of Speech, as make his Preſence the Satisfaction of all about Him, the Lovelineſs of Piety viſible, and the Ways thereof appear to be the ways of Wiſdom and Pleaſantneſs.

Let us now behold Him gently *Deſcending* the Stage of Life; as his Age grows on Him, firſt contracting his Circuit, then laying down one Publick Office after another, and at length retiring to his Houſe like Samuel; that He might be gradually looſened from his earthly Cares, and have the greater Leiſure to entertain Himſelf with the opening Views of that glorious Life which begins to dawn and riſe upon Him, and will never decline.

Laſtly, Let us attend on his Death-Bed-ſide; and view his exemplary Patience, Submiſſion, Reſignation, Faith; and the ſame humble, heavenly and unruffled Calmneſs of Mind as were uſual with Him in the Days of his Health. How precious were the Tho'ts & Diſcourſe of the REDEEMER ſtill to Him: How He compoſes Himſelf to Die, as if He were only to ſleep or reſt in *His* gracious Arms. And when his Eyes were cloſed and his Speech had fail'd Him, his Hands yet conſtantly riſing at every devout Meditation, till his Soul retires by undeſcernible Degrees from every Organ of Life, that it might take it's Flight to the Bleſſed Abodes: And then with what wonderful Eaſe and Gentleneſs it leaves them without ſo much as a parting Groan or the leaſt Intimation of Sorrow.

Thus liv'd and died this venerable *Judge* of our Country, whom the GOD *of our Fathers* was pleaſed to raiſe up and continue to the preſent Generation, as a memorable Inſtance of our primitive Glory.

And

And now, Let us be Thankful to Him for preſerving his deſtinguiſhing Courſe ſo long and conſpicuous with us: And yet let us mourn the Loſs of his Life and continual Prayers. Let us all take Care that this great Example may not riſe up againſt us in the future Judgment to condemn or aſhame us. Let us earneſtly ſtrive to follow Him in every Virtue. Let us encourage our ſelves with this---That the *ſame Spirit* which dwelt ſo brightly in Him, remains with GOD in an infinite meaſure; and there's not the leaſt of us all, but He can make as eminent in every Grace. And let us earneſtly Pray, that the SPIRIT from on high may be poured out abundantly on all Orders and Ages among us---

---"That He may raiſe up of our *Sons* for Pro-
"phets and of our *Young Men* for Nazarites and Ru-
"lers: that we may ſtill have *Judges* as at the firſt,
"and *Councillors* as at the beginning: that we may
"be ſtiled a Place of Piety, and may know that the
"LORD, the mighty one of Jacob, is our Redeemer.
"That our *Officers* may all be Peace, and our *Exactors*
"Righteouſneſs: that Violence may not be heard in
"our Land, nor Waſting or Deſtruction within our Bor-
"ders; but our Walls may be called Salvation, and our
"*Gates*, i. e. Our Council-Chambers and Courts of
"Juſtice, *Praiſe*. That the People may all be Righ-
"teous, and inherit the Land for ever: that the Sun
"may go down no more among us, nor the Moon
"withdraw Her ſhining, but the LORD may be our
"everlaſting Light, the Days of Mourning ended,
"and our GOD our Glory.

FINIS.

20 JY 64

AN ACCOUNT of the Deceased

FROM THE

Weekly News-Letter, No. 158.

CORRECTED.

BOSTON, January 8. 1729,30.

ON the first of this Instant, at half an hour past Five in the Morning, after about a Month's Languishment, Died at his House here, the Honourable *SAMUEL SEWALL*, Esq; in the 78th Year of his Age; who has for above Forty Years appeared a great Ornament of this Town and Country.

His Great Grand-father, HENRY SEWALL, Esq; was a Linnen-Draper in the City of *Coventry* in *Great-Britain*, acquired a considerable Estate, was a very prudent Man, and more than once chosen Mayor of that ancient City. HENRY the eldest Son out of Dislike to the English Hierarchy, sent over his only Son HENRY then a Young Man to *New-England* in 1634, with neat Cattle and Provisions suitable for a new Plantation, who made his Pitch at *Newbury*, whither his Father soon followed. And on *March* 25. 1646, that his Son Married Mrs. JANE, the eldest Child of Mr. STEPHEN and Mrs. ALICE DUMMER, who likewise then dwelt there under the Ministry of the Rev. Mr. THOMAS PARKER and Mr. JAMES NOYES.

But this Climate being not agreable to Mr. DUMMER and Conſort, they returned to *England* the Winter following, and their Son and Daughter SEWALL with them: who dwelt a while at *Warwick*, and then remov'd to *Biſhop-Stoke* in *Hampſhire*, where on Lord's Day *March* 28. 1652. this their eldeſt Son SAMUEL was Born, and baptiz'd in *Stoke* Church, *May* 4th following, by the Rev. Mr. RASHLY, who was once a Member of the old Church in *Boſton*, afterwards one of the ejected Miniſters. Some Months after, the Family remov'd to *Badſly* in the ſame County, where another Son, the late Maj. STEPHEN SEWALL of *Salem* was Born, *Aug.* 19th 1657: And at *Rumſey* a neighbouring Market Town, their ſaid eldeſt Son was firſt educated in the Grammar School, of which Mr. *Figes* was Maſter. But the Father returning to *New-England* in 1659, ſent for his Family to come over to him; who arriv'd at *Boſton*, Lord's Day July 6th 1661, with this their Son, then nine Years of Age.

Upon his going up to *Newbury* then the Place of his Father's Reſidence, he was ſent to School to the Revd. and Excellent Mr. PARKER, under whom He made a laudable Proficiency till the Commencement in *Aug.* 1667, when He was admitted into HARVARD-COLLEGE by the very learned and pious Mr. CHARLES CHAUNCY, who alſo gave Him his firſt Degree in 1671, being one of the laſt Claſſis which receiv'd Degrees from that famous Preſident.

In 1674, He took his Degree of Maſter of Arts from Preſident HOAR; and was early choſen a Tutor and Fellow in that Houſe. But did not reſide long there: for on *February* 28. 1675,6. He was Married to Mrs. HANNAH the ſole Daughter and Heir to the Honourable JOHN HULL, Eſq. of *Boſton*, with whom He had a plentiful Eſtate: Upon which He ſetled here, and liv'd and died an honourable Member of the SOUTH CHURCH, of which He had the ſatisfaction to ſee one of his own Sons become a worthy Paſtor.

In

In 1684, He was chosen a Magistrate of the *Massachusetts* Colony. In the disorderly time of Sir *Edmond*'s Government, toward the end of 1688, He went a Voyage to *England*: Upon his landing there, met the surprizing News of the happy REVOLUTION: and returned hither in the following Year. In 1692, He was appointed by King *WILLIAM* and Queen *MARY* in their Royal CHARTER, one of the first Council for their Majesties in this Province, into which He was annually chosen and sat till 1725, when He resign'd his Election, having out-lived all the others nominated in that fundamental Constitution. In 1692 He was made one of the Judges, and in 1718, Chief Justice of our Superior Courts of Judicature thro' the Province, in which He sat till 1728, when his Infirmities growing on Him, He resigned that Place also. In 1715, He was made Judge of Probates for this County of *Suffolk*, and continued in that Office till 1728, when He laid it down: it being the last Publick Post wherein He serv'd and honoured his Country.

For his CHARACTER---I shall sum it up in this Epitome---- *That He was universally and greatly reverenc'd, esteemed, and beloved among us for his eminent Piety, Learning and Wisdom; his grave and venerable Aspect and Carriage, his Impartiality, affable and chearful Conversation; his strict Integrity and regard to Justice; his extraordinary tender and compassionate Heart; his neglect of the World; his abundant Liberality; his catholick and publick Spirit: his critical Acquaintance with the Latin, Greek and Hebrew Languages, the Latin Poets, and above all the Holy Scriptures in their inspir'd Originals; his Zeal for the Purity of instituted Worship; his constant, diligent and reverent Attendance on it, both in the Church and Family; his Love for the Churches, People and Ministers, the civil and religious Interests of this Country; his tender Concern for the aboriginal Natives; and as the Crown of all, His Moderation, Peaceableness and Humility; which being all united in the same Person,*

and in an high Degree and Station, rendered Him one of the most shining Lights and Honours of the Age and Land wherein He lived, and worthy of a very distinguishing regard in the New English Histories.

He liv'd happily with the Wife of his Youth for about Forty three Years, who left him a sorrowful Widower, *October* 19. 1717. He afterwards Married two other virtuous and worthy Consorts, *viz.* Mrs. ABIGAIL TILLY, and Mrs. MARY GIBBS who is now his Mourning Widow. He had Issue only by the first; by whom He had seven Sons and seven Daughters: two of the former and one of the latter only Survive Him. His Understanding continued with Him to his last Hours: He Died in Peace; And was yesterday honourably Inter'd.

20 JY 64

The E N D.